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*See Life of the Author &c*

THE INSEPARABLE UNION OF RELIGION AND  
PATRIOTISM,

A

# S E R M O N

ON OCCASION

OF THE LATE PUBLIC FAST.

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BY THE

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TO HIS GRACE THE DUKE OF ATHOL.

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# A SERMON

ON OCCASION OF THE

LATE PUBLIC FAST.

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NEHEMIAH iv. 14.

*And I looked, and rose up, and said unto the Nobles,  
and to the Rulers, and to the rest of the people,  
Be not ye afraid of them: Remember the Lord  
which is great and terrible.*

THE event, which gave occasion to these words, bears no distant resemblance to our own situation, whilst the words themselves furnish a subject fraught with useful instruction, and peculiarly adapted to the service of the day.

THE fact was this. A Pagan enemy had threatened, and were preparing, to attack the capital of *Judea*. This declaration of hostilities called forth the exertions of the Governor of *Jerusalem*, who, as the history evinces, was careful

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neither



neither to shrink from his duty, as their prime adviser; nor, as their common protector, to desert his post in the hour of peril. After having made a convention of the different orders of the state, he addressed them with great propriety and effect. *And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: Remember the Lord which is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses.* These words, taken in connection, afford us a striking example, and hold out a strong and public monition to *Piety towards God,—Courage against our foreign enemies,—and to Union and Subordination at home.*

I. THE ruler of *Judæa*, began, very reasonably by a general exhortation to his people to remember God. *Individuals*, or *private* persons have wants of their own, and delinquencies and distresses which, prudence advises, or necessity requires, should be concealed from others. *They* can, therefore, confess their faults, pour out their wishes, and offer up their prayers in secret, to him, *who seeth in secret and can reward them openly.* But public dangers demand public deprecation. Where a whole nation sins, or suffers, the *offence* should be *generally* acknowledged; and prayers, to avert the *punishment*, should be offered,



offered, by the *whole community*, in one *united* effort of devotion. In short, the *form* of the act of *penitence* should bear some proportion to the *mode* of the act of *guilt*. The *Jewish* Governor seems to have held this distinction in view: And you may, not improperly, consider the pious exordium of the text as a prelude, or proclamation, for a general humiliation or FAST. For this actually followed. The people came together: At great length, and in a most excellent style of prayer, expressed their contrition for their offences; and particular parts of the law were read by their ministers, made plain to their mind, and impressed upon their conscience. Similar situations naturally lead to a similarity of conduct. The pious Sovereign of these realms, actuated by the same anxiety for the good of his people, and impelled by the same attachment to the happiness of his country, has followed this illustrious model. He has called his subjects together, this day, for the purpose of repentance and supplication; and here, in deference to his injunction, we are met to *remember* God.

AND much and merited cause we all of us have for this awful recollection. He who knoweth all things, and we ourselves, know, that we, too long, and too often, forget him. In the hurry of business, the torpor of indolence, the engage-

ments of pleasure, or the dreams of dissipation, we grow unmindful of a plain truth to which common sense leads us, of a first principle which even Natural Religion points out, and of a leading duty which both our knowledge and our necessities ought, every day, and every hour, to call to our remembrance. Success renders us too giddy, adversity too wretched, employment too distracted, and luxury too riotous, to think upon our Maker. We can remember our secular concerns: We can keep in mind our great, or our guilty, connections: We can be punctual to a trifling appointment of ceremony. But, though our existence was derived from his power, and our continuance in existence depends, every moment, upon his providence; *though he is not far from every one of us; though in him we live, and move, and have our being*, yet, we cannot and do not, as we ought, *remember God*. Such is our pravity, our perverseness, our ingratitude and folly! *The ox knoweth his owner and the ass his master's crib, but Israel doth not know, my people doth not consider.* This is a common and a heinous fault. Let us lament it, amongst our other offences, and, as far as we are able, relinquish it.

THIS admonition is not thrown out at hazard: For this ungodly humour may lead to worse opinions,

opinions, and issue in more ruinous conduct and consequences. From a *Forgetfulness* of God is derived a *Denial* of him: And from this denial a *Rejection* of his word and authority. This progress, horrid to consider, is entirely natural. What you do not *remember*, you will in time *abjure*. *Want of attachment* (and attachment depends upon *permanent regard*) terminates in *disgust*: And radical *disgust*, ever, leads to lasting *enmity* and avowed *opposition*. You are forewarned of this fatal succession of godless sentiments, and it is at your own peril that you make the experiment.

THIS odious experiment has been made, and is, now, realised, before our eyes. Our enemies the *French* have dared to make a public boast of their absolute want of all faith in *Futurity*, of all regard to *Revelation*, and of all belief in a God. This desertion of him has been followed, as might be expected, by the boldest expressions of blasphemy, and by the most flagrant and insulting acts of impiety. They have set no bounds to their actual hostilities against *the God of Heaven*. They have profaned the churches dedicated to his service: They have pillaged the altars reared in memory of his great and gracious redemption. They have prohibited his public worship. They have erased his name from

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their



their creed, his day from their calendar, his law from their memory, and his love from their hearts. Such abominations exceed the recorded measure of the guilt of every people under heaven. The annals of the nations, the history of the world do not afford so hideous an example.\*

IT is true, *some private* individuals there have been, ill-fated or unhappy enough to become infected with this pestilential indisposition to God and all goodness. Still, they were few, they were guarded in their terms, they were shy or disguised in their attacks, and cautious in publishing their own shame. But a NATION of *professed atheists* presents a novel and portentous spectacle. Like a huge pile of hills infested with savages in the natural, so these miscreants exhibit a mass, or *Mountain*, of monsters, in the moral, world,—of monsters equally lawless and ferocious, alike the butchers of each other and the murderers of mankind. For their conduct has, hitherto, kept full pace with their principles. At war with heaven, they are, at the same time, at war with themselves,

\* THIS infatuated tribe of men have, even, reverted to the Impious rites of *Pagan IDOLATRY*: And the senseless farce of the *Deification of liberty*, after the obscene model of the *Heathen Mythology*, will be a lasting monument of the levity, folly, and profaneness, of the *great National Convention of France*, in all the boasted blaze of their illumination and glory.

and

and with the surrounding nations. So horrid and frightful are the effects of forgetting God. Let us take warning by this awful example. Let us be mindful of the adoration, so justly, due, and of the remembrance we are, so properly, required by the text to retain, of the sovereign Lord of the universe. With him for our friend we need not fear either the brutal nature, or the superior number, of our adversaries. Religion is a *sure* source not only of comfort, but of COURAGE.

II. REAL COURAGE is a reasonable and a virtuous principle. It is not a hasty and impetuous impulse, the effect of a false ardour in favour of a weak or wicked cause. It is not artificial spirit acquired by artificial means. It is not a sanguinary temper eager to gratify its thirst for blood. It is not the fierce struggle of a felon fighting to escape the punishment due to his guilty deeds. The first is foolish enthusiasm. The second is drunken outrage: The next is belluine cruelty. The last is mad despair.

TRUE courage is always connected with duty. It originates in a conviction of the rectitude of the part which it espouses. It proceeds on deliberate resolves. Its equanimity is impregnable. It, invariably, maintains a calm and steady tenour of conduct; and never loses its honour and

its name by cruelty, the surest and the blackest feature of cowardice. A good cause, whether in a court of justice, or on the field of battle, is a certain and equal advantage to the advocate and to the warrior. Honesty exhilarates the heart of man, cheers the depressed, strengthens the feeble, and renders even dastards bold. It does more than this. *Divine* favour and friendship are attached to it: Justice is its adamant basis; and it never fails to secure the best and most powerful alliance.

You observe the strict union of integrity and prowess. You see the strong munition of a good cause. You must allow the blessed effects of pious and upright conduct. It fortifies the breast, it infuses personal courage, and it draws down the protection of heaven. In short, it supplies you with armour of *celestial* proof, and makes you *strong in the Lord and in the power of his might*. Thus accoutred, whether advancing to meet an advancing enemy, *though a host of men are against you, you will not be afraid*, or, whether besieging a city of force, *by the help of God, you will leap over the wall. Fear them not therefore. Remember the Lord.*

If we remember his past, we shall find small occasion to doubt either of his present or future, regard.



regard. On a retrospect of events, we have much ground of hope, and no possible reason for despondence. As a nation, we have, hitherto, been, and are, at this juncture, signally favoured. When all Europe was involved in the darkness of Popery, the inhabitants of this island were amongst the foremost, of those, who emerged from this profound and vile abyss of monastic servitude and superstition. When Monarchy was almost absolute, and Tyranny was the general fashion of empires, we took the lead in asserting the reasonable claims of humanity; and the establishment of a free, but firm, and orderly, Constitution was, early, effected.

WE enjoy, at present, an infinity of blessings, for which we ought to be infinitely thankful. We live under an equitable, mild, and merciful government. The person and the property of every honest man is, perfectly, secure. The one is not liable to unjust and rapacious confiscation, nor the other to instant arrest and assassination. War, it is true, is a severe scourge, but we have, hitherto, only felt its mildest infliction. Though the objects of this visitation, we are free from its incumbent calamities. It has not, yet, reached the borders of this happy island; whilst the issue of it is, evidently, in our favour.

UPON

UPON the whole, we have received mercies which should make us grateful. We possess privileges of which we may, justly, be proud. We enjoy advantages which should render us animated and ardent in their defence. We hold valuable rights and possessions which it is our duty to guard with native fortitude. We have a King, a Country, and Connections, the precious gifts of God, dear to the heart of every honest man, for whom, if we are summoned, we ought, cheerfully to bleed and die. In this case, we have not a will of our own. As members of *one Commonwealth*, we must act *in UNION*; as subjects of *one common Sovereign*, we must practise all the duties of SUBORDINATION.

III. THE impudent and horrid doctrine of no God, is, always, followed by another of a like deformed complexion, — that of no *superior*. Hence arises the frantic cry of *universal equality*; and this must ever conclude in *universal uproar, carnage and confusion*. Atheists ever were, and upon their own principles, ever must be anarchists, enemies alike, to every form both of social and of self-government.

THE progress of Infidelity in France exactly corresponds with this description. When, by swallowing a sufficient dose of their modern philosophy,

philosophy, they were grown delirious enough to deny the being, and reject the authority, of the Sovereign of Heaven, they then cast off all allegiance to their earthly monarch. They attached his person, which before they had voted sacred. They treated him with every degree of studied insult and indignity. They forced him before a mock tribunal, condemned him without justice, without mercy dragged him, as a criminal, to the place of execution, and, at last, imbrued their sacrilegious hands in his innocent blood. Even the delicate infirmity of the feebler sex could excite no pity in these hardened parricides. The beautiful and unhappy consort of the murdered king has shared the same fate from the same assassins, only with aggravated circumstances of protracted cruelty. They have, now, completely usurped the dominion of their wretched country, and France, instead of being happy under her old form of government by one respectable prince, is doomed to be pillaged, scourged, and slaughtered by a motley succession of upstart tyrants, who set no bounds to their exactions and cruelties, and who have already sacrificed thousands and tens of thousands of their countrymen, ill-fated victims and a horrid immolation, to a lust of that power, which they even yet, can only maintain by those essential engines of tyranny,



ranny, *Confiscations, Chains, and the Axe of the Executioner.*

THIS holds out to us an awful and impressive lesson. This is a *Practical Confutation* of atheism. This is an *Historical Demonstration* that society cannot subsist, that property cannot be secure, and that even life itself is not your own, under the baleful prevalence of this monstrous supposition. It furnishes, likewise, a living proof of the fluctuation, oppression, misrule, and danger of popular councils, unaided and undirected by the better skill and riper wisdom of the superior orders of the state.

WHAT a different scene does the text hold out to our view, and how vastly recommended by the peculiar charm of beautiful contrast? It describes, you will call to mind, an assembly of the *governor, the nobles, and the people of Jerusalem*. It gives you a miniature representation of a *well arranged and well concerted political Establishment*. It presents, as it should seem, an *apt and beautiful epitome of our own Legislative Body*: Whilst, in the course of the narration itself, a becoming and graceful *Precedence* is assigned to the *superior Rank* of the different estates assembled.

THIS

THIS is not the place, there is not time, nor would it perhaps answer the purpose, to attempt an abstract discussion of the *Origin of Power*. But of this be assured, that with the mad doctrine of *universal equality*, unbiassed reason, sound sense, and common honesty hold, and will hold, eternal warfare.

“ That folly has a right to assume the chair,  
 “ and to discharge the offices, of wisdom ;—  
 “ that crude ignorance may dictate to mature  
 “ experience ;—that the beggar may command  
 “ your charity ;—that men of no property have  
 “ a right to legislate ;—that the mob should  
 “ rule over the *Monarch*,\*—and that the mi-  
 “ mic

\* IN what proper detestation these horrid positions were held by, one of the most accomplished scholars and consummate statesmen of his age, may be gathered from the following quotation.

“ ATQUE hoc loco, primum rejicienda est eorum opinio qui ubique & sine exceptione summam potestatem esse volunt populi—ita ut ei reges, quoties imperio suo male utuntur, & coercere & punire liceat : Quæ sententia quot malis causam dedjrit, & dare etiamnum possit, penitus animis recepta, nemo sapiens non videt.”

The learned Gronovius makes an awkward attempt to invalidate this denial of *Plebeian Pre-eminence* by calling in question *the existence of the opinion itself*. Neque enim quisquam opinor dixit, ubique & sine exceptione summam potestatem esse populi, &c. But, at the same time, concedes that

"the sovereignty of the people transcends  
 "the *established and sacred Sovereignty of the*  
 "*Prince :*" — these are some of the wildest  
 and wickedest assumptions that ever escaped  
 the mouths of pirates, highwaymen, and trai-  
 tors. But this is not *equality* : It is an igno-  
 minious

that, if such a notion had got footing, it was inadmissible, even,  
 by himself. "Et si quis dixerit nequaquam ei subscribimus."

WHETHER this mad paradox were afloat at, that parti-  
 cular time, (though there is no doubt but Grotius had the best  
 reason for the exposition and confutation of it) is of no conse-  
 quence. No man can deny its broad dissemination at present.  
 The utmost industry has been exerted to impress this pernicious  
 idea on the minds of the lowest orders. An artful but  
 hollow publication under an affected and specious title, has,  
 by some dark means been introduced into general, but secret,  
 circulation. Its manner is, peculiarly, adapted to do mischief.  
 It is addressed to the worst and the meanest passions of the  
 multitude. It is filled with abuse of their superiors ; it there-  
 fore suits their malignity. It gives them an assumed prece-  
 dence which they never before discovered ; it, therefore, easily,  
 blows up that pride which is the genuine offspring of igno-  
 rance. It points out to them unusual and unjust claims which  
 it dignifies with the name of rights ; it, therefore, flatters their  
 acquired self-consequence. It proposes a partition of the pro-  
 perty of the rich ; it, therefore, meets, and inflames, their ha-  
 bitual avarice and rapacity.

THIS pamphlet affects a show of argumentation. But  
 never was there, in reality, a more futile attempt made to  
 impose upon the public mind. Never was the credulity of its  
 most



minious transfer of government. This is not *liberty*: It is a flagitious usurpation of power. This is not a *reform of measures*: It is a servile and inglorious commutation of chiefs. This vaunted system reverses the reasonable, the natural, the necessary, order of things. This is literally to turn the world upside down. This, presumptuously, goes to break up the eternal and immutable foundations of *Truth, Equity, and Order*. This threatens to tear, to agitate, and to convulse, the *Universe*.

SUCH are the dire effects of this levelling principle, and so malignant to the real rights of man is the assumed patriotism of those, who have not been ashamed, openly, to recommend

most sanguine admirers more egregiously duped. This infamous libel upon all government, addressed, as it is, to the most *abandoned tendencies* of the most illiterate of the populace, and proposing measures *replete with iniquity, misrule, and violence*, lays its foundation (who could have thought it?) in the supposed perfection of human nature. Take away this proud, but concealed, assumption, and the whole fabric, which it is employed to support, will vanish with it.

BUT, with respect to men, who dare make this arrogant claim? With respect to governments, let a subtle politician and a profound investigator of state intrigue put an end to this inquiry. “*Vitia erunt donec homines, sed neque hæc continua, & meliorum (dominantium) interventu pensantur. Tacitus.*

it,

it for the public good. Were you, ever, I request you to ask yourselves, tampered with in conversation, or tempted by bad books, or papers, to entertain these destructive opinions? Were you, never, in company where they formed a subject of discourse to which you listened with no unwilling attention? *My son, if sinners entice thee, consent thou not. If they say, come with us, let us lay wait for blood; let us lurk privily for the innocent without cause. Let us swallow them up alive, as the grave: And whole as those that go down into the pit: We shall find all precious substance, we shall fill our houses with spoil. Cast in thy lot among us; let us all have one purse. My son, walk not thou in the way with them; refrain thy foot from their path. For their feet run to evil and make haste to shed blood. Surely in vain the net is spread in the sight of any bird. And they lay wait for their own blood; they lurk privily for their own lives. So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof.*

THERE is more than ordinary need of this salutary counsel. A spirit of innovation and dissention has, of late, been, but too successfully and too widely, disseminated. The emissaries of sedition have been sent abroad, and with eager  
sedulity

sedulity have urged their agents to a most indecent license of opinion, and an unwarrantable length of purposed outrage.\*

DOCTRINES as daring as they are noxious, and equally subversive of the happiness of society, the just laws of morality, and the awful injunctions of revelation, have been propagated with a zeal becoming a better cause. To make way

\* MEN of similar passions will ever hold the same object in view, and measure the same ground in its pursuit. Sedition will always be betrayed by its unvaried language and progress. How well our modern Reformers ape the manner, and promise, if they are permitted to trace the steps of their illustrious predecessors, the reader will judge from the following masterly sketch of the character of the elder Gracchus.

P. MUCIO SCAVOLA, L. Calpurnio Coss. descivit a bonis; pollicitusque *toti Italix civitatem*, simul etiam *promulgatis agrariis legibus*, *omnibus statum concupiscentibus*, summa imis miscuit; et in præruptum atque anceps periculum adduxit rempublicam.

THE younger branch of this promising family seems not to have disgraced his fraternal consanguinity. In the same laudable career he outstrips even his older brother, *albis equis*. Longè majora & acriora repetens, *dabat civitatem omnibus Italicis*,—*dividebat agros*; vetabat quemquam civem plus quingentis jugeribus habere, ..... *judicia a senatu transferebat ad equites*; *frumentum plebi dare instituerat*; nihil immotum, nihil tranquillum, nihil quietum denique in eodem statu relinquebat. *Paterculus*.



for their readier reception, the National Religion and government, the Civil and Ecclesiastical Establishments have been wantonly attacked and depreciated. Virulent invectives have been directed, and odious and personal reflections thrown out, against leading characters in the state, who, by their integrity and endowments, have proved themselves the support of their country, and the ornament of mankind. Nor have those, who take the lead in the other great Establishment, experienced either more justice or forbearance. Individuals who, from the depth and extent of their acquirements, the lustre of their private example, the moderation of their public conduct, and the sacred nature of their profession, claim a high degree of public esteem, have not escaped the coarse and indecent scurrility of indiscriminate party aspersions.

ABOVE all, the *Regal Name and Office* has been particularly attacked, with a boldness of abuse and intolerance of temper unknown in former periods. But I beseech you not to suffer yourselves to be infected with this Republican Poison. Take heed that you harbour no offence at Monarchy. There never was a crisis which more required the strong interposition of the authority, or more loudly pleaded for the stability

lity of the just dominion,\* of Kings than the present. Past and instant events, the history of nations, the state of society, the lapse and corruption of the human race, reason and revelation, man and God, all combine to approve, to recommend, and to sanction their appointment. Let us not affect a haughty and impious disdain of this mode of government. The whole

\* THE learned emendator of Grotius, whose prejudices, as we have before seen, were, evidently, in favour of popular influence, and who, in the course of his comment, endeavours to melt down the rigour of the high prerogative doctrines of his author, to the more relaxed tone of his own political theory, yet discovers great temperance and discretion, in the vindication of his favourite system. The warmest abettor of monarchy must admire the ingenuity, the truth, the liberality, of the distinction, which he has made, between a Tyrant, and a patriot King, between a large and respectable majority of legal subjects, and an unprincipled crew of national Mutineers. It is so well drawn up, has the merit of so much precision, perspicuity and good contrast, and is, besides, so exactly suited to the topics, the occurrences, and characters, of the present crisis, that I cannot but indulge the pleasure I feel in presenting it to the prompt inspection of the reader.

LUDUNT fere in vocibus tyranni & populi. *Tyrannum* intelligimus non principem jure regnantem, qui vel ipse, vel per ministros, humanitùs peccet, qui sit in aliqua parte imperii severior, durior, morosior, aut cujus sint aliqua notabilia vitia, cum summa salus reipublicæ constet : sed vel eum qui

whole world is in the hands, the direction and controul of one great ruler. *The Lord reigneth, let the earth rejoice, let the multitude of the isles be glad thereof.* Secular Sovereigns reign not without his special commission. Sovereignty is his ordinance.\* He himself condescended to preside

republicam, factione, armis, malis artibus, sine Lege & Auctoritate illorum, penes quos potestatem deferendi jus est, exclusis illis, ad quos jure imperium pertinet, occupavit; &, ut plerumque fit, per vim & scelera administrat: aut qui, cum jure aliquo imperium obtineat, in omnia dissolventia rempublicam, tollentia securitatem populi, jura procerum, leges regni, in quæ juravit, vitia proruperit: qui, denique confessione ac consensu omnium intelligatur ut aliquis Phalaris, Tiberius, Caligula, Nero.

POPULUM, non colluviem ac sæcem Plebis, aut factionem conspiratione turbulentorum validam et sibi quærentem, quod in alio accusat: non omnes obœratos, egentes, scurras, operas, BAGAUDAS, quorum noverca est Patria, rapientes Remp. ut diripiant: sed *bonos* in populo, *multò majorem et sinceriores partem omnium ordinum, principes optimatum et plebis, integro statu, fortunâ et moribus probatos*, quorum interest remp. salvam esse.

\* THE incomparable Cudworth writes on this subject with his usual power of argument and of language.

“ SOVEREIGNTY is not the mere creature of the people  
 “ and of men’s wills, and therefore annihilable again by their  
 “ wills at pleasure, but hath a stamp of divinity upon it,  
 “ as may partly appear from hence, because that *Jus vitæ*  
 “ &



preside in this character over the Jews. They were under a temporal Theocracy. The Lord their God was actually their King in a civil, as well as in a spiritual, capacity: And when they foolishly grew dissatisfied with the exalted honour done them, still he confirmed and even enforced this species of Government. He never blamed their choice of a King: He disapproved and censured their rejection of himself.

THE restless spirit of atheistic democrats, the visionary frenzy of busy projectors, or the bitter rage of hopeless parties may goad them to wrangle or to rail against this, and other, funda-

“ & necis, that power of life and death which civil Sovereigns have, was never lodged in singulars before civil society, and therefore could not be conferred by them. Had not God and nature made a city, were there not a natural conciliation of all rational creatures, and subjection of them to the Deity as their head, had not God made *αρχειν και αρχεσθαι* ruling and being ruled, superiority and subjection with their respective duty and obligation; men could neither by art, or political enchantment, nor yet by force have made any firm cities or polities. .... We conclude therefore that the civil Sovereign reigneth not merely in the fear of his own power and sword, but first in the justice and authority, and, then, in the power and fear also of God Almighty.” See also Bishop Horsley’s Sermon before the Lords, who has treated this subject with a penetration, force, and originality peculiar to himself.

mental truths, as long, and as obstinately, as they find it suitable to their interest, or their humour; but it must be our care, as it is, confessedly, our duty, to counteract their deleterious effusions. Neither their noise, their malice, nor their violence are to deter us from our *Allegiance*. The person, however splendid his rank, or renowned his talents; who can make up his mind to approve, to abet, and to propagate *French Principles* and *French Politics*, under whatever form of disguise, or at whatever degree of distance, must have a heart in a state of complete obduration. He must be both a bad man, and a bad member of society. With such a character we are not obliged to hold, either, conversation, or intercourse. In mercy to the community, and in justice to himself, his eloquence and his absence should be dispensed with.

WITH men of more toward dispositions, with the ignorant who have been imposed upon, or the credulous who are too hasty in imbibing gloomy apprehensions for the national safety, it is an act of kindness to reason and remonstrate.

“THE constitution,” you fear, “is in danger.” Be persuaded to believe that its support is in able, and its management in skilful, hands. Those who are intrusted with its guardianship have  
much

much more interest to keep it safe than those who raise so incessant a clamour of its danger. Its ruinous condition has been pointed out, and even its fall predicted a thousand times. But the old constitution still stands; unimpaired notwithstanding its supposed fractures, and erect in spite of all these patriotic forebodings. It, still, remains sound and strong, and ought to be held inviolate. Incroachments are only to be dreaded from those who have made repeated trials to effect its alteration. Lend no ear then to this obsolete complaint. Strenuously oppose every attempt at innovation.\* The aim of these

\* INCIPIENT deviations from regulations and precedents established by the law of the land and sanctioned by the usage, approbation, and happy experience of successive ages are always to be dreaded. The man who dares to suggest the idea, or to hint at the necessity, of a Revolution in this kingdom, or to form the plan, or to defend the abettors of any National Convention, besides *that* which forms the essential strength and bulwark of the *subsisting constitution*, is not to be trusted. *Hic niger est*. He deserves ill of his injured country; and he has no room to complain, if he is made, what he attempts to make himself, a public and infamous example. To such men no attention is to be given, and no concessions to be allowed. Their designs have a mischievous and dangerous tendency. Their incroachments border upon insurrection, and should be crushed in their embryo state. *Non enim illis consistunt exempla, unde cæperunt; sed quamlibet in tenuem recepta tramitem, latissimè evagandi sibi viam faciunt: et ubi semel recto deerratum est, in præceps pervenitur. Paternulus.*



state schemers, is to put you out of love with the old building, that you may pull it down, and employ them to build another on the modern plan.

“ BUT war is unchristian, and brings untold numbers to premature and sudden death.”

BUT why are the people who fall in war the only objects which excite your pity? If *sudden* death is an evil to be lamented, there are an infinity of other fatal causes which daily sweep away the young and the healthy, before the expiration of half the natural term of human life. When the subterranean vapour, *in a moment*, deprives the industrious mechanics of their lives, do you, in piteous accents, bewail the rash industry of man, or grow eloquent in censure of mephitic air? When a vessel, crowded with mariners and passengers, *at an instant*, founders in the vast abyss, do you declaim against commerce, or arraign the storm? When plague and famine ravage a devoted country, and involve the young and old in one *rapid* and *undistinguishing* destruction, do you inveigh against the putrid atmosphere or curse the barren soil? “ No,” you will reply, “ these are inevitable evils arising from the disordered state of the natural world.” And are there not, I beseech you, irregularities

irregularities and disorders in the moral world, which, like those in the natural, admit no means of prevention, and from which there is no possibility of escape?

IN the present corrupt state of human nature, war is as inevitable as the storm which scourges the deep, *as the pestilence that walketh in darkness, or the destruction that wasteth at noon day*. It has hitherto happened, as it were, in the common course of things; it is evidently by the permission, perhaps in the purpose, of providence, and actually ranks amongst the unerring predictions of revelation. The records of history, both sacred and profane, establish the truth of this representation, and but too clearly prove how, almost, invariably, short and interrupted, the golden intervals of peace have been. Why then express such deep concern, surprize, and horror, at an event of such frequent occurrence? Just war is guiltless, is allowable, by the laws of heaven and earth. The *Primitive Christians* who were, at least, as mindful of their duty, and as competent to judge of a case of conscience as yourselves, discovered no such refined feelings, and scorned to hold out such timid dissuaves. With dutiful alacrity, they mingled in the martial throng, and were the bravest soldiers in the Imperial legions.

STILL,

STILL, war, I allow, is a signal castigation. It ought then to be our first and most anxious care, that this destructive evil does not originate with us. *For wo unto that man by whom this offence cometh.* But if, contrary to our wishes, this event should take place, it is our next duty in unruffled *patience, to possess our souls.* For it *must needs be, that, this, amongst other, offences will come.* After its arrival, complaints and lamentations are altogether out of place: As useless as they are irrelevant, and as unavailing as they are unmanly. War actually subsists. This is not the time, then, with effeminate wailings and distracted terror, to deplore its ravage, but with firm and collected courage to meet and oppose its progress.\*

“ BUT

\*THE argument, here, combated has been of late plied with uncommon assiduity, presented to the public in a variety of shapes, and embellished with every art of pathetic eloquence. The quarter from whence it proceeds gives it but an ill grace of recommendation. This party have not distinguished themselves, either by the mildness of their temper, the moderation of their language, or their endeavours to preserve the internal tranquillity of the state. It may well, then, be inquired, why they have, so suddenly, taken so pacific an humour. And, indeed, to render them justice, they have harangued on this topic, with so much affected gravity, that one might, almost, have been induced to have given them the credit of thinking them really serious. But that inconsistency, which is the  
everlasting



“ BUT the soldier meets death in an unprepared state, and in a moment falls with all his sins upon his head.” This is an impetuous and harsh assertion, and moreover wants proof. A soldier, it is true, is a sinner: And so are you, and I, and all men. But a soldier, may have as real, as deep, and as abhorrent a sense of his corruptions, as any of us. It is evident that he dies exempt from some sins of the first magnitude and deformity. He has no sedition to answer for. He cannot be charged with perfidy. He does not live under the protection, and stab the vitals, of his country. He is no ingrate, no traitor, no rebel, no regicide, and if, with a due sense and sorrow for his offences, he has the grace to be no infidel, there ought to be no possible doubt entertained of his salvation. In this case, he falls, if he falls, in the heroic discharge of public duty: He dies a voluntary and intrepid martyr in the just cause of Christianity, of his Sove-

everlasting blunder, and will be the everlasting embarrassment, of incessant opposition, betrays them, on the present subject. In the very *act* of the *cause*, with dauntless simulation, they deprecate the *effect*. With fictitious pity, they bring into view the ruinous consequences of war, whilst, with the same breath, they blow up the flames of civil discord and iniquitude, the surest preludes to all its intestine calamities.

reign,

reign, and of his Country, and his ample reward shall be an amaranthine wreath of glory.

“ BUT still war is expensive, and this might have been avoided.” War is, certainly, attended with considerable expence. But, surely, this is not more expensive than any other. The supplies of two years have been furnished with great readiness and ability : whilst scarce an additional tax has been laid upon the public at large. It is an act of patriotic magnanimity in the *opulent* to contribute more than their legal proportion of expence to the general defence and safety. But it is a mere act of necessary policy in *all* to bestow a small part, in order to secure the whole, of their own property and fortune. And if, ever, there was a crisis which demanded the co-operation of all men who have any thing to lose, this is that occasion ; if, ever, this country was engaged in a contest, which was not only justifiable but unavoidable, this is that contest. The turbulent Convention of France had threatened, and annoyed, the peace of every Kingdom in Europe, by a public declaration that they would favour and assist the insurrection of all Subjects against all Kings. They were, soon after, guilty of the actual infraction of one of the articles of a treaty, of which this nation was a guarantee. Then followed their public declaration of war, and, at this

this moment, they breathe imprecations and vengeance against some of the first Officers of the Government, and have vowed the utter destruction of the Laws and Constitution of this Country. Self-defence, in the most extensive sense of the word, calls upon this nation to prosecute this war, with all their mind and all their might. Your Religion, your King, your Church, your Liberty, your Property, your own Lives, and the Lives of all those, who are either near or dear to you, are at stake. In short, as the text, with comprehensive simplicity of language, expresses it, *your brethren, your sons and your daughters, your wives and your houses* are all involved in the present conflict; and their safety depends upon your united exertions, and the blessing of Heaven upon the national arms.

You see, then, what is your duty; and what the result of this discourse. You hence learn all the wretchedness of *Atheism*, and the incomparable blessings of a full *Faith in God*. You are made acquainted with the terrific effect of democratic fury, and the security, order and happiness of your own limited monarchy. You see how intimately religion and happiness are connected. You feel the mutual dependence of national piety and prosperity.

WHAT,



WHAT, then, have we all to do, in this age of infidelity, but *to hold fast the profession of godliness?* What have we to do, but, deterred by the frenzy, the mutability, the outrage, and horrors of restless faction, to set our faces, our hands and our hearts, against those who are so madly *given to*, inordinate and immeasurable, *change?* Let us, then, earnestly contend for that *faith which was once delivered to the saints*, and for that *inestimable Constitution*, which was so wisely planned, so completely established, and so happily handed down to us by our Ancestors.

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THE END.

## ERRATA.

Page 13, line 9, note, for *dedit* read *dederit*.

Page 16, line 25, for *diffention* read *diffension*.

